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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, August 28.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. A. ALLAN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. DAVID DAVIS.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. T. E. M. EDWARDS.
 Child's Hill, All Souls', Weech-road, Finchley-road. Services suspended during August. Re-open September 4.
 Croydon, Free Christian Church, Wellesley-road. Closed during August.
 Essex Church, The Mall, Notting Hill Gate. No services during August.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Mr. GEO. J. ALLEN.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Rev. JOHN HOWARD.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. CHARLES HARGROVE.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. J. F. PARMITER.
 Ilford, High-road, 11 and 7, Mr. E. CAPLETON.
 Islington, Unity Church, Upper-street, 11 and 7, "Theodore Parker," Rev. DR. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., no Morning Service; 7, Mr. A. D. BECKWITH.
 Kilburn, Quex-road. Closed during August.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. G. CRITCHLEY, B.A.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. DR. CHAS. GARNETT.
 Richmond, Free Church, Ormond-road. Closed during August.
 Stoke Newington Green, 11.15 only, EDWARD WEBSTER, Esq.
 Stratford Unitarian Church, 11, Mr. A. STEPHEN NOEL; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, Closed. Services will be resumed on September 4.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road. Services will be resumed September 4.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. P. M. HIGGINSON, M.A.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. OSCAR B. HAVES.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. M. ROWE, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Mr. STANLEY P. PENWARDEN.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Mr. E. GLYN EVANS, U.H.M.C.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. J. PAGE HOPES.
 DEAL, Unitarian Chapel, High-street, 10.30, Rev. ARTHUR GOLLAND.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30.
 GATESHEAD, Unity Church, 10.45 and 6.30, Mr. W. B. HALL.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEO. WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
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 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ARTHUR HURN.
 MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. E. S. LANG BUCKLAND.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. DR. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. ALEXANDER FARQUHARSON.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. E. W. LUMMIS, M.A.
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BLATCHLEY.—On August 22, at "Alaska," Sutton, Surrey, the wife of Charles Polwhale Blatchley, of a son.

ROSSINGTON.—On August 17, at Ardeevin, Cadogan Park, Belfast, the wife of the Rev. H. J. Rossington, of a daughter.

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DENDY—HEWISON.—On August 18, at Kelowna, British Columbia, Oliver Dendy to Mary Annette Hewison.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

THE programme of the meetings of the Jubilee Church Congress, to be held at Cambridge from September 26 to 30, will interest many who are not within the borders of Anglicanism. The Bishop of Birmingham and the Dean of St. Patrick have undertaken to discuss the "Apocalyptic Element in our Lord's Teaching." Professor Whitney is to read a paper on "The Historic Episcopate in Relation to the Visible Unity of the Christian Church," while the Bishops of Hull and London will deal with other aspects of the same difficult problem. That the programme is largely occupied with vital questions which are engaging the attention of thoughtful people both inside and outside the churches is shown by other items which appear upon it—"Heredity and Social Responsibility," "The Functions of the Universities," "Prayer-Book Revision," "National Service," "Recent Movements in Philosophy." Social questions, as has long been customary at Church congresses, occupy a prominent place, and various problems arising out of the Reports of the Poor Law Commission, *e.g.*, (1) Boy Labour, (2) Widows with children under the Poor Law, (3) Treatment of young unmarried mothers, will be discussed by Mrs. S. A. Barnett and other competent authorities.

* * *

WE have been wondering how far Prof. Wm. James' remarkable utterance in this month's *M'Clure's Magazine*, to which several British papers have been calling attention, will meet with the sympathy of the general public and of those who are

attracted by his teaching in psychology. To meet those who maintain that so far "war has been the only force that can discipline a whole community," he proposes universal compulsory service for our youth in order to do the work of the various disagreeable but necessary occupations which falls upon the humble classes, and to carry on the war which mankind is constantly waging against nature. "To coal and iron mines, to freight trains, to fishing fleets in December, to dish washing, clothes washing, and window washing; to road building and tunnel making; to foundries and stoke-holes, and to the frames of sky-scrapers would our gilded youths be drafted off, according to their choice, to get the childishness knocked out of them, and to come back into society with healthier sympathies and soberer ideas." Perhaps Prof. James' suggestion would form a basis of co-operation for the Peace Societies and the National Service League!

* * *

THE action of the Treasury in giving a grant towards the cost of establishing another British exhibit at Brussels has met with a most gratifying response on the part of our manufacturers, who have come forward "so patriotically and with such public spirit," to use King George's words, that it is expected that the reconstituted British section will be ready in about six weeks' time. Messrs. Wedgwood were the first to promise fresh examples of their famous pottery. The John Cockerill Co., of Seraing, and the General Steam Navigation Co. have offered to convey exhibitors' goods to Ostend free of charge; while Messrs. Henry Johnson, Sons & Co. will provide on the same terms the services of a qualified staff to deal with export documents and the bonding of exhibits, as well as the free use of furniture vans in Brussels. The enterprise, spirit, and, we ought to add, generosity of these actions are a

pleasant contrast to the sombre vaticinations of those prophets of evil who have been trying to persuade others, and perhaps themselves, that we are rapidly going to the dogs.

* * *

THIS week the London County Council inaugurates an experiment, the results of which will be watched with interest by all who care for education. A new class of school has been opened in several centres, intended to serve as a bridge between the elementary and the secondary school, and to give an educational course of a practical character not hitherto provided in either. These institutions "have been established to give their pupils a definite bias towards some kind of industrial or commercial work, while ensuring that their intelligence shall be fully developed. . . .

* * *

"PUPILS will enter at the age of eleven or twelve, and the course will extend over four years. The curricula provide for manual and practical work, and in the case of girls for instruction in domestic subjects. It is not proposed, however, that a uniform table should be drawn up for all schools, but the curriculum of each school is to be determined with a view to meeting the needs of the district. The chief aim is that the pupil shall be provided with the best possible equipment for entering the industrial or commercial world as soon as he leaves school, while at the same time being qualified to enter upon a special course of training for some particular industry at a polytechnic or similar institution if he desires to continue his education." As the Education Committee is convinced that many children who now win scholarships would be better suited for the education to be given in the "Central" schools, a large number of bursaries, 500 a year it is suggested, will be established, of amounts varying according to the circumstances of each particular case.

THE LIBERAL CHRISTIAN PULPIT

PARTAKERS OF THE DIVINE NATURE.

BY THE REV. A. L. LILLEY, M.A.

"Partakers of the Divine nature."—2 PETER i. 4.

THIS, according to the author of this Epistle, is the destiny of the Christian. Never has the hope of human attainment attempted a more daring, or achieved a higher, flight. Earth and all the things of earth, the dim gropings of our nature, its weakness, its ignorance, its poor show of strength and knowledge, self-betraying and self-betrayed, its unsatisfying victories, its incessant and crushing defeats, all seem to have been left behind. Nor has the human hope left earth behind merely to scale the ramparts of some outlandish heaven. It has entered into secure and indefeasible possession of its heaven, because its heaven has entered into it. It is the hope of what man will be, not of what he will have or enjoy. Or rather it is the hope of what he will have and enjoy through being what he hopes to be. And therefore it is a hope which has left all fear and all possibility of change behind.

Let us then consider what is involved in this hope. For it is obvious that all our religion must be involved in it. It reveals the end towards which religion strives, and in revealing the end it of necessity irradiates the way by which the end is to be reached. It is only when we see the purpose of life that the processes of life disclose their real character. It is the vision of the end and that only, that places the means in clear and strong relief. And if the end at which religion aims is the real end of life, then every living process, however instinctive and unconscious, is concerned in reaching that end, has some function allotted to it which may, and only too easily, become warped and deflected to other and even to hostile purposes, but which can only find its complete and satisfying discharge in ministering to that sovereign purpose. What I want then to do, is to show how every natural process of our human life is pledged to a supernatural end, and is therefore itself an integral part of a great supernatural machinery, or rather a vital function of a great supernatural economy. To-day let us think in the most general way of what is involved in the hope that we may become partakers of the Divine nature. And first of all this, that there must be some initial kinship between our human nature and the Divine nature. It is impossible for life to grow into that which it is not already in some implicit undeveloped fashion. In order to grow it may be necessary to absorb much that is foreign to ourselves, much at least that is not ourselves, that is distinctly something else than ourselves. But it is the distinctive feature of the growth of everything that has life that whatever it absorbs it assimilates, it makes a part of itself. The foreign substance may be absorbed, but only on condition that it does not remain foreign.

And so it is especially with the life of the soul, with the secret action and growth of man's spiritual nature. Here as else-

where throughout the realm of life the outer influence, however great, however transcendent, is transformed in order to be assimilated. It must endure whatever change the chemistry of the living soul may need to subject it to in order to assimilate it into its own substance. Nowhere does individuality prove itself more decisively than in our dealings with the influences which surround us. Not only do we select, accepting this, rejecting that, and all the time by a power of which we are hardly conscious. But what we accept we transform, or rather, we transmute. It ceases to be itself, it becomes what we allow it to be in us, what we compel it to be in us by being what we are. I do not indeed mean that it works no change in us, that it in its turn has no transforming power over us. The whole sum of our experience is a witness to the incessant and the abundant power of outside influences upon our lives. But what I do mean is that the power of all such influence in us, in so far at least as it is healthy, is determined by ourselves, is the result of the living challenge with which we meet it and in virtue of which we make it our own. It works its effect upon us because we have taken it into living union with what we ourselves are, because we have melted it down in the crucible of spirit and fused it irrevocably into the substance of our spirits. It is true indeed that there are many of us who do not challenge outside influences at all. We simply yield to them, we become their prey. They are stronger than we, and by the right of superior strength they devour us. But that is only because we are not ourselves, because we are not individual centres of life, because we have abdicated the sovereign throne of our own spirits to which we were rightful heirs. And such influence is always evil. I do not mean that it is necessarily evil in its character, but that it must be evil in its effect. It is evil merely by the fact that it is passively endured and not actively challenged. It is the cause of all that dyspepsia of the soul from which the weak chronically suffer, that burning pain of a foreign substance in the inner life undigested, unassimilated, or that weary lassitude of the spirit under a burden which oppresses it and rebukes its power. The great danger of life for most of us is not what we call evil influences. It is the weakness which passively submits even to good influences without being able to make them its very own, without being able to digest them into the living nourishment which would transform weakness into strength.

There is no problem fraught with such terrible and momentous issues as that of the training of the young. It is so easy in our concern for their moral development to impose ourselves upon them. It is so hard to refrain from doing it. But at all costs we must learn to refrain. We must learn that moral development depends, and depends entirely, upon spiritual development, and that spiritual development means exactly what it says, the development of spirit, of a free centre of living activity, which can more and more be trusted to itself, which can more and more be trusted to challenge and to prove every influence which it is destined to meet. And the same holds good for all the moral weak-

lings of our human society. We tend too much to-day to the too easy method of coddling and pampering the weak in their weakness, till it becomes inveterate and irredeemable. It is indeed well that we should be seeking, as I believe we are more and more, to bear one another's burdens, especially when those burdens are so unequally and unjustly distributed as they are to-day. And it is well without any qualification that we should seek with all our might to impart something approaching justice into the conditions which determine the burdens to be borne by each. Yet we must learn that in the last resort we can only bear the burdens of others by helping each, in so far as we can do it, to the acquisition of the strength which will make his own burden tolerable.

For that surely is God's way of dealing with us. He in His mercy has made the human spirit impregnable to mere external assaults. It is not merely that He does not force it Himself, but that He has made it so that it cannot be forced even by Him. He has not surrounded it by influences of such consummate and unalloyed perfection that it is only necessary for the human spirit to submit to their constraining impress in order to achieve its perfection. For in that case the human spirit would not have been, and could not have grown to be, a living spirit at all. It would have been a mere colourless register of impressions whose moral excellence it would not even have recognised. God's love for men, His Fatherhood of men, is nohow proved more clearly than in the fact that He has made our spirits sovereign in a world of indeterminate influence whose character they have to challenge and determine at every hour. The reality of man's spiritual life is the reality of his freedom. We have been given a world to make in order that we might find the opportunity and gain the power of making ourselves. We have been set to constitute an order outside us because it was our only chance of constituting a spiritual order within. We have been set to seek eternally the truth of things in order that we might gain the desire and the love of truth within. If we had been dumped down in the midst of a perfect world, we should have remained for ever imperfect, or rather we should never have learned the knowledge that lies at the root of all other knowledge and of all growth, the knowledge of good and evil; we should have lain for ever in a lotus-land of the spirit, the creatures of its drowsy and changeless charm. How we ought to thank God for the hardness of life, for its stinging frosts, and its vexing storms, for its rubs and resistances, and even its petty worries! Out of the bitterness of its disappointments and the relentlessness of its refusals the temper of our spirits has been forged. Their endurance, their patience, their strength, their sympathy, all have been wrought through the proof of that refining fire. Not alone to St. Paul, but to every soul that has ever attained to the feeblest sense of fellowship with the Divine nature, there has come that whisper of the Divine voice, "My strength is made perfect in weakness."

And all this leads up to the great secret of our life. We have an original kinship with God. Not otherwise can we account for our power over circumstance, for

the sovereignty of spirit by which we prove and reprove the world, by which we prove and reprove ourselves. We are possessed by something which will not leave us alone, which will not let us rest contented with what we are, which resists the dictation of even the most spiritual forces that surround us, which asserts its own right and its own power to assess the value of all the forces that act upon our lives, which urges us unceasingly to prove all things and to hold fast to that which is good. That something, we know it only too well, is not our ordinary selves. So little is it our ordinary selves that sometimes we grow to think that it is not ourselves at all, that it is only the haunting of some troublesome presence of which we long to be rid. But the mercy of God has decreed that we can never wholly rid ourselves of it, for He has constituted it the final and ineradicable secret of our being, our very selves dimly operative beneath and through all that superficial self in which we ordinarily live. That something is His own nature witnessing in us against our ordinary selves and against our slavish submission to circumstance, witnessing in us to the perfection for which He has destined us, the perfection of conscious and increasing fellowship with the Divine nature. And all the secret of life is the secret of that power pursuing its patient, ceaseless labour in the heart of man. There within is the refining fire of judgment, of correction, of self-accusation, sometimes bursting into the glow which tortures and subdues us to its will, sometimes smouldering to the embers of a dim, unconscious trouble of spirit, but never leaving us mere dead and worthless ashes on the hearth of life. To see how that process of refinement is being accomplished in the constitution of our actual human life would be a revival of our belief in God. To make that process our own, to enter into it, to accept it in and for ourselves, would be to succeed in becoming partakers of the Divine nature.

LIFE, RELIGION & AFFAIRS.

THE DEBT OF RELIGIOUS LIBERALS TO GERMANY.*

By J. ESTLIN CARPENTER, D.D.

THE religious life of Great Britain has been organised for more than two hundred years in groups of churches which inherited in various ways the principles of the Reformation of the sixteenth century. They might differ in their polity—Episcopalian, Presbyterian, Congregational—but they all alike regarded the Bible as the fundamental source of revealed truth. They saw in it an authoritative declaration of the will of God, every part of which was equally divine, and therefore infallibly correct. Even the little group of churches which repudiated all formal creeds as human impositions, professed themselves ready to believe whatever could be proved out of its pages with unquestioning submission. "The Bible," said the commanding voice of the philosopher Locke

(1703), "has God for its author, salvation for its end, and truth without any admixture of error for its matter." It was reserved for another Oxford scholar less than fifty years ago (1861), Dr. Burgon, to declare from the University pulpit—"Every book of it, every chapter of it, every verse of it, every word of it, every syllable of it (where are we to stop?), every letter of it, is the direct utterance of the most high, faultless, unerring, supreme." This was the sphere of revelation; thus had God chosen to make Himself known. The task of religious liberalism has been to test this conception, together with the doctrinal and ecclesiastical systems founded upon it, by the light of growing knowledge and clearer moral insight; to claim for the human spirit the right to examine (without reserve) all assumptions concerning the ways of God to man; to see that the same canons of evidence should be applied to the origins of Israel as to those of Rome; to use the same method in the investigation of the sources of Christianity as in that of Buddhism or Islam; and finally, when historical research has done its work, to gather out of the rich and varied story of religious experience, interpreted by philosophy, new modes of thought and feeling in which the great impulses imparted by the mighty personalities of the past shall still quicken and exalt our life.

This movement really began in England in the latter part of the seventeenth century. Through the writings of the Deists in the first half of the eighteenth century it passed into Germany. There Reimarus and Lessing were to open new lines of historical inquiry; and Griesbach and Eichhorn were to attack the literary problem of the origin and relations of the Synoptical Gospels. The Unitarian philosopher Priestley, the discoverer of oxygen, might at the same time (1782) formulate the task of what he designated the "historical method," just as Eichhorn five years later expounded the function of the "higher criticism." But the religious life of England was absorbed by the evangelical movement. The Universities, in the hands of the Established Church, were equally opposed to enthusiasm on the one hand and free inquiry upon the other. The dread of the French Revolution proved an additional restraint. Archbishop Newcome's work (on the basis of Griesbach) in favour of New Testament revision was met by the dictum that to suggest inaccuracy in the authorised version was almost as bad as holding French principles.

When Herbert Marsh (of Cambridge) returned from Göttingen after studying under Michaelis, he resolved to repay his teacher by translating his Introduction to the New Testament. He concluded the work (1801) with an elaborate investigation into the composition of the First Three Gospels. It was immediately denounced as dangerous, and no one was found bold enough to follow in his steps. It was reserved for another young Cambridge student, Connop Thirlwall, by a translation of Schleiermacher's Essay on Luke (1825), to open new lines of historical inquiry; but the time was not ripe, and the unfamiliar paths remained untrod. Meantime two Oxford scholars, destined powerfully to affect the religious life of

England, were both learning German. Thomas Arnold (afterwards headmaster of Rugby) read Niebuhr's History of Rome in 1825, and made friends with Bunsen in the papal city two years later. The ferment of the new knowledge was revealed in his "Essay on the Right Interpretation and Understanding of the Scriptures" (1831), which he regarded to the last year of his life as the most important thing he ever wrote. The Bible, he urged, must be interpreted humanly, and questions of history and criticism, and science, must not be confounded with Christian faith. So he boldly affirmed (1840) that the Book of Daniel must belong to the time of the Maccabees; its pretended prophecy about the kings of Greece and Persia was mere history, like the poetical prophecies in Virgil and elsewhere. So Arnold became the father of the Broad Church. Very different was the course of Pusey. He studied under Eichhorn and Schleiermacher; he made friends with Tholuck and Neander. He commended Lessing for his services to Christianity, and declared that he had restored the key to the right understanding of the Old Testament as the preliminary education of the human race, while the teaching of Kant had led many to listen to the voice of Nature, the revelation of God within them. The publication of such views (1828) involved him in bitter accusations. It was a youthful indiscretion, and the book was soon withdrawn. Forty years later he was willing to rest the whole fabric of Christian truth on the authenticity of that same book of Daniel, which Arnold, like the Deist Collins a century before, had assigned to the Maccabean age. It is part of the irony of history that his successor in the Regius Professorship of Hebrew at Oxford teaches with unquestioned authority the critical results which Pusey would cheerfully have laid down his life to avert.

More than a generation was, in fact, to elapse before any real advance was possible. The Anglican church, torn with the strife of the Tractarian controversy, and still in the grip of Biblical literalism, could pay no heed to Strauss or Baur. The universities turned away from all discussion. The Evangelical Nonconformists had then no scholars who could grapple with the new problems. The Unitarians were fearlessly teaching the documentary theories of Genesis, and the composite character of the book of Isaiah. Their boldest voice brilliantly expounded the Tübingen principles; but they were condemned to an ineffective seclusion without access to the general ear. The awakening shock was delivered just half a century ago (1860) by the famous volume of "Essays and Reviews," reinforced two years later by the inquiries of Bishop Colenso into the origin of the books of Moses. His investigations might be prompted by a Zulu; they might be conducted at the outset by the principles of arithmetic; but they soon outran the limits of the multiplication table, and had to call German scholarship to their aid. The result was to break down all barriers within the Church of England against free inquiry into the sources and history of the Scriptures, and a new era of study was begun, when Germany taught us to understand our Bible.

* Read at the Congress of Free Christianity and Religious Progress at Berlin on Monday, Aug. 8, 1910.

The turn of the Old Testament naturally came first, and in the glowing pages of Ewald, on the lives and writings of the Hebrew prophets, we saw them presented no longer as the mechanical organs of supernatural prediction, but as the agents of a mighty providential purpose, the training of Israel as the depository of the loftiest truths concerning God and man. His construction of the Mosaic age might be erroneous; his judgments might be often fanciful and arbitrary, his historical method defective. But in England he rendered us an inestimable service. He treated the whole story with a kindling enthusiasm as part of a vast divine process—what Augustine had designated the education (*eruditio*) of the race; he redeemed criticism from the reproach of unbelief; he conciliated scholarship and faith. So the way was prepared for the next advance by which Reuss and Graf came to their own, and the modern view of prophet and priest and psalmist was established. When Wellhausen contributed the articles on "Israel" and the "Pentateuch" to the ninth edition of the *Encyclopædia Britannica*, the peaceful victory of Germany in this field was complete, and the real significance of the great religious development enshrined in the Old Testament became the common property of the English-speaking peoples.

Of no less moment has been the progress in the study of primitive Christianity. It is true that the hesitation has been greater, and the advance more slow, for the issues are graver, and the end is not yet. The first *Leben Jesu* of Strauss, though admirably translated by the woman of genius who chose afterwards to be known in the sphere of fiction as George Eliot, left no general effect on English thought. The atmosphere in which alone it could be understood did not exist. For a similar reason the researches of Baur were long ignored, and the few who showed any acquaintance with them fell under grave suspicion. But little by little they began to produce an impression which could not be evaded. The brilliant and witty writer who combined the genius of a poet with the keenness of a critic, Matthew Arnold, set himself to popularise the questions connected with the Fourth Gospel in language and by methods which all could understand. The group of Cambridge theologians vigorously controverted the extreme forms of the Tübingen scheme, but they could not restore the older view which had maintained the harmony of the Four Evangelists. That the Pauline epistles are the earliest products of Christian literature; that the Synoptic Gospels present different aspects of the person of Jesus, and have not been unaffected by the circumstances of the Church out of which they emerged; that the Fourth Gospel contains elements due to later interpretations of Christian experience, and, whether of apostolic origin or not, can no longer be regarded as literal history—these results are familiar to teachers of all schools. The Anglican scholar still says (with Prof. Sanday, of Oxford) that he "agrees more with his own countrymen," but he also admits that he "learns more from the Germans." From Germany came the idea of systematic exposition of Biblical theology, whether

in the Old Testament or the New; from the same source also came the conception of the history of doctrine, which revolutionised Church history. Even before the days of Darwin the application of the historical method had made it clear that no great religious personalities could be independent of contemporary conditions. Their message must be couched in the language of their own time; they must begin from the thoughts and hopes and expectations of their countrymen, however much they may expand or transcend them. The English student welcomed the translation of the works of Keim or Schürer or Hausrath, not only to profit by their splendid industry, their comprehensive erudition, but also to realise—what is much more important—the manner in which they seek to envisage the whole complex phenomena of the age, first of Jesus, and then of the early Church. Whatever may be the ultimate significance of the person of Christ, he cannot be severed from the race to which he belonged, or the land in which he wrought and taught. The long series of studies in the life of Jesus which Germany has produced—the witness of so much toil and courage and devotion—is only imperfectly known in England. But its latest developments, aided by the eschatological studies of Dr. Charles (himself starting from Dillmann's *Henoch*) are now arousing serious attention. The student of to-day is compelled to face problems from which twenty, nay, ten, years ago he turned away. The energy of new methods is at work; and the schools on both sides of the North Sea are learning to understand, if they cannot wholly share, each other's points of view.

The process which I have thus roughly sketched has completely changed the conception of Revelation. The old controversies about inspiration are silenced for ever. Slowly but surely the authority of the Bible as a body of supernaturally communicated truth has passed away. Divested of claims which it never made for itself, it stands forth as the supreme witness of God's ways to man, the guide and helper of our religious life. But the believer no longer seeks the foundations of his faith in external sanctions. The bases of trust have been shifted from historical events known only by testimony to the constitution of human nature itself. On this path, also, Germany has led the way. In the long roll of her famous men of letters, theology, and philosophy, there are names which do not perhaps count for much in the eyes of the ordinary Englishman. But from Lessing and Kant, through Herder and Fichte, Goethe, Schleiermacher and Hegel, influences have proceeded which have profoundly modified British thought. They were the promoters of that *Aufklärung* which Kant had heralded in 1784. True, these lofty thinkers needed interpretation in a language which Englishmen could comprehend. The German accent of Coleridge and the stormy voice of Carlyle were at first almost equally strange. They were pioneers in fields which our later teachers began to tread with surer foot, and liberal theology learned to call the philosophy of religion to its aid. Whether the ultimate secret lies in the moral idealism of Kant, or in Schleiermacher's consciousness of dependence, or in the

evolution of spirit as expounded by Hegel—to say nothing now of more recent speculation—the meaning of the whole movement was not obscure. It was an appeal from authority without to a process within. It sought to relate man to the world about him, and to the powers implanted in him yet transcending him. It found in his own nature, in the correspondences of reason and the surrounding scene, in the imperative of conscience, in the sentiments of awe and reverence and love, the witness of a divine origin, and the open way to the fellowship of heaven. That which seemed lost when the miracles of the Bible could no longer be accepted as historical guarantees, was now restored upon a universal basis—the mind of man, the interpretation of the order of the universe, and the ideal ends of life. Here is that which makes the great prophetic voices of the past intelligible; here is a sphere of experience, nurtured chiefly under the guidance of the Church, which enables the believer to respond to the highest impulses of Christian teaching, and apply the truths and principles of Jesus to fresh conditions and new social forms.

We stand in fact at the beginning of a movement which is sometimes designated the New Reformation. No single personality, indeed, is its begetter. It does not bear the stamp of an immense and powerful individuality; it has had no Luther. But it has been prepared by many influences, as the progress of science beyond the range of Biblical study has annexed new fields of knowledge, and explored fresh territories of thought. The whole history of religion now lies open to it. The English pioneers of Sanskrit learning, who first gained access to the treasures of the East, were too busily concerned in making known their contents to realise their full significance, while the dogmatic restraints which encumbered English theology no less withheld students at home from appreciating their value. It was the persuasive voice of a German scholar of genius, Friedrich Max Müller, which won British ears to respect the prayers to the Heavenly Father in the ancient Vedic hymns. When, under the sanction of Stanley, Dean of Westminster, Max Müller lectured a generation ago, in the Jerusalem Chamber, within the precincts of the Abbey, on the teachings of the early Hindu seers, it was no longer possible to isolate Christianity as God's sole gift to the world, or to ignore the wider scope of the history of religion. In diverse tones and struggling utterance mankind has sought to frame some conception of the Infinite, and the long procession of its philosophies and faiths testifies that God has in truth never left Himself without a witness. The debt of modern liberal theology in Great Britain to the patience and scholarship, the poetic insight, and the true piety of Max Müller, cannot be estimated too highly. The philosophy of religion must never cut itself adrift from its historical development. One of the foremost of recent German scholars, the late Otto Pfeleiderer, a member of this Congress from the beginning, taught us that the enduring constructions of thought must ever rest upon the actual forms and phases of experience.

And now in this vast field where anthropology claims its place with the associated

study of psychology, at the basis of the immense pyramid of the theological sciences, we have begun to learn from Germany the lesson of the fearless pursuit of truth which is the first condition of all progress. A year ago it was my privilege to hear Dr. Harnack, who is honoured in Great Britain hardly less than in this country, express the earnest desire that this community of labour may endure. In the Bible we all alike recognise the historic foundations of our spiritual culture, which Germany has done so much to enrich with illustrious example, with noble philanthropies, with a poetic hymnody and exalted musical creations. Here are the links of common faith and work. May the ties that are thus formed in the spirit of Christ be of lasting value for the maintenance of peace and goodwill among all nations.

THE FROZEN IMAGINATION.

ENTERING an infants' school at the age of five, commencing as a teacher at the age of 15, and pursuing that humble but useful office for a quarter of a century, serving as a member of a School Board and the Education Committee of a town council, and so on till last April, I have gained, in these fifty years, no small insight into the soul of the common schools of England, as well as gleaned a fair knowledge of the spirit of the Sunday-schools. On a review of my experiences, I conclude that the prime defect of our educational system consists in the inadequate character-training, and the second leading defect in the failure to evoke imagination. More shortly, our first necessity is moral education; the second, art. I say this in full view of the claims of science, so earnestly urged by Spencer and Huxley and their school. The true order of precedence in the aims of education, however, is as follows: First, moral; second, artistic; third, scientific; fourth, practical; or, in more popular phrase, the good, the beautiful, the true, the useful. Of the most important of these aims I do not desire to speak specifically, but rather of the second, that is, of the sphere of imagination; though I shall bear moral education in mind all the time.

I will say at the outset that I go dead against the opinion that the modern school is liable to softness, and its crying need is bracing self-reliance and hard endurance. Assuredly, we want bracing self-reliance and hard endurance, and life sooner or later makes the demand for such virtues very heavily, and the mass of mankind responds. Our schools rather fail in creating an interest in life and nature, and interest is the child of imagination. The imagination of the ordinary mind, capable of much fertility and expansion, is frozen by its environment and our inexperienced educational methods. I am appalled at the dulness of our lessons in arithmetic, reading, geography, history, art, and science. On arithmetic I have often meditated, and I have watched scores of teachers at the subject, and I sorrowfully assert that it is the source of very much mental suffering to millions of children who ought to be gladdened by it, and that, in many cases, it actually deadens the

reasoning powers. Geography and history, replete in the possibilities of human delight, are dreary and mechanical, while art is narrow, and science colourless. Of course, I refer to the average, and, to show what I mean by finer types, I will single out for praise Mr. Cross's school at Narborough-road, Leicester, and Miss Florence H. Ellis's school at Warley-road, Halifax, both of which are well worth visiting.

Art, in its complete significance, comprises poetry, poetical prose, drama, elocution, music, painting, carving, pottery, and architecture, with its accompaniments of gardens and fair environment. Since obviously I cannot discuss all these points in a page, I will content myself with considering poetry and its allied arts. But I may, in passing, remark that to every child, Italy should mean a knowledge of copies of the works of Angelo, Raphael, Botticelli, and the like; France should mean, amongst other suggestions, the music of the Marseillaise (and, in secondary schools, the words); India should mean an ample picture-gallery of her temples and glorious monuments; Japan and China should mean the exquisite pottery and charming pictures such as may be seen in the British Museum Ceramic department or Print-rooms. That is to say, such elements of beauty should form a part, and a main part, of the teaching of geography, and even history. I am half-inclined to apologise to enthusiastic Free Traders and Tariff-reformers for a proposition which puts their precious figures in a subordinate rank, but, on behalf of much-enduring childhood, I adhere to the principle of art before utility.

It was a good first step when Matthew Arnold introduced systematic poetic recitation into our elementary schools, but this sphere of imagination requires indefinite extension. We still begin at the wrong end. We present poetical passages to be learned by rote, and then affect to explain them, whereas we should first display the material of the poet and subsequently encourage the learning of his verse. The stories of Achilles, Hector, Troy, Ulysses, Polyphemus, the Suitors, and the rest should come first; and appropriate selections from Pope or Chapman later. So with Æschylus, Virgil, and their compeers. Every child should know Dante's "Divine Comedy" in simple outline before taking up Euclid, chemistry, or trade-apprenticeship. When I have spoken to meetings of working-men, or taught history to a class of working women, and found, on putting questions, that not one had read Carey's "Dante," or a book of "Paradise Lost," I was not surprised. For a lengthy sojourn within school walls made me aware of the polar frost of the children's imagination. They were drearily "doing sums," when they ought to have been having sight of Proteus rising from the sea, and hearing old Triton blow his wreathed horn. The neglected poem of the "Lusiads," by the Portuguese national poet Camoëns, is unknown to most teachers, though it furnishes a singularly interesting idealisation of geographical exploration.*

In thus arguing for poetry, I have, of course, implied the teaching of mythology. In mythology we possess an almost in-

exhaustible treasury of human interest and instruction. The observation applies not only to the supremely beautiful myths of the Greeks (that of Demeter and Persephone, for example), but to the myths of India, China, Japan, Arabia, Egypt, and the American Indians. Mythology insensibly merges into folk-lore. When I was a Board School teacher I never mentioned folk-lore, and never told a folk-tale, and, indeed, hardly knew that such a store of religious and dramatic expression existed. I know better now, and count it a good deed done when I can bring the gleam into children's eyes with a legend from Lafcadio Hearn's Japanese volumes, or a whisper of Druidism and enchanted castles from the "Mabinogion." I care not what academic professor or school-inspector contradicts me, but I maintain that it is more important to a growing mind to hear the story of the Nibelung Treasure than the list of the German states, and of more consequence to follow the fortunes of the hero of the "Ramayana," than to draw a correct map of the Ganges. No child should be able to turn a school-globe on its pivot without experiencing a host of joyous recollections—Scandinavia and the sagas; the Mediterranean and the wanderings of Odysseus; America and the legends of the Iroquois; Persia and the heroic exploits of Rustem; South Africa, and the quaint tales of Basutos.

Above all (and here I return to the original position), religious and ethical instruction should be invested with beauty. When Wordsworth addresses Duty as "Stern lawgiver!" a certain school of moralists appear to bask in the coldness of the epithet, and they communicate appropriate shivers to the poor children. But Wordsworth's context genially thaws their frost—

Stern law giver! yet thou dost wear
The Godhead's most benignant grace;
Nor know we anything so fair
As is the smile upon thy face,
Flowers laugh before thee on their beds;
And fragrance in thy footing treads.

On the strength of the "flowers" and "fragrance," I claim the support of poetry, legend, fairy-tale, folk-lore, parable, allegory, and drama in the work of conscience-building. Teachers who will persist in making admonitions against vice and misdemeanour the chief stock-in-trade of their instruction, should be drummed out of the educational regiment. The Jews knew better when they invented Eden, and the splendours of Solomon; the Greeks, when they invented Herakles, and Psyche, and Iris; the Hindus, when they invented Vishnu and Siva and Savitri; the Christians, when they invented the Gospels and the Saints' Calendar. For all these poetic devices, and the immortal epics that evolved from them, were affirmations of the educational truth that the soul of man is nourished by the riches of the imagination rather than the dry bones of precept and ethical menace. Religion has had difficult battles to wage against the irreligion of the dogmatists. Among its coming battles is a struggle, which will be victorious, to reveal goodness in forms of beauty to the soul of the child,

F. J. GOULD.

* In my "Conduct Stories" I have sought to adapt the story to the child-mind.

ALONG THE ROAD.

It chanced to a certain tourist, some years ago, that he found himself walking on a remote Irish road, very early of a summer's morning. It was young summer, too, as well as young day. Everything was filled with bounding life. The wayside grass, the trees, the flowers, still glittered with dewdrops of the night, like a young beauty equipped for conquest. Nothing rare in all this, of course, it can be seen any similar morning, if you choose to get up in time. But if you don't as a rule, the sense of solitude may prove oppressive, the silence may be disquieting (if an apparent contradiction of terms will be pardoned!) even although, as in this case, it be broken by larks pouring back from giddy, unseen heights upon the earth they have just quitted, their enraptured joy; though, from behind the hedgerow, cattle may be heard, moving deliberately across wide pastures munching juicy mouthfuls as they pass. How crisp and cool the air is! lovely, and living, but apart. An untried world lies around, breathing mystery, enchantment. It made this traveller feel very small; salutary, no doubt, but discomfiting. He would like to find himself. Nothing wiser suggested itself than to take a seat on a handy bit of broken wall and fill a meditative pipe. As if a charm had acted, he became aware just then of another sound; slight, slow, intermittent, as if something were moving close by, with difficulty.

What could it be? Amid so much young, lusty life, the hesitating pit-pat was uncanny. The traveller crouched out of sight behind a bough that hung low, and watched the bend of the road, from beyond which the sound came.

There crept into sight a human figure. It was a distinct relief, to be sure that it was, not one of the Sidhe, but a man that drew near. He carried a small bundle, and leant upon a stick. As he came closer, he showed himself indeed to be of an unearthly thinness and pallor, with hands almost transparent, and eyes of the faintest blue imaginable. But there shone through him a very agreeable, manly light; one might even say, a glow of content, yea of courage, that were astounding, from a source so frail.

"God save you!" said the tourist; as is fitting.

"God save your Honour kindly!" came the reply, as he stopped, but stay! does that word adequately express the cessation of motion so painfully slow as his? recalling the description of a donkey: "It's a lingerin' death to have to do wid the likes of her!"

"'Tis a beauteeful morning in the month of June, so it is, glory be to God!" said the apparition.

"You're out early!" remarked the traveller.

"Ay am I! Sure there's nothing in this earthly world more grander for the health, nor the airy morning air!"

"Do you find it so?" somewhat brutally.

"Sure what else keeps me 'in it' at all at all, after what I'm after coming through?"

His face grew shadowed; he pulled off

a shapeless hat, and looked up, with moving lips.

When he replaced his *caubeen*, "Come over here; there's room for us both! and have a fill!" and the gentleman held out his tobacco pouch to the other wanderer.

"Well, I thank ye kindly; if it's not making too free. . ." and when he was slowly drawing comfort from his short black dudden, "I b'lieve it's what I'd be better without it! but what odds, when I get it so seldom! And never, I may say the like o' this, since the young lady died that used to keep the pipe going for me! Many's the time I tould her that I'd be praying for her in Paradise; and now she's there before me, hanging out of that tobacco and other little comforts she used to get for me, God shadow her sowl there, I pray! Amen!"

"And how is it you're here at this hour?" said the tourist, meaning thereby to show a kindly interest. But from the poor man to him, it might have seemed just cheek. The poor man accepted the position, without dreaming of resenting the familiarity.

"Just making me way I am, to a 'stopping place' I have a piece off beyant the bog there."

"I see, you have your house there?"

"My house? Lord love you, Sir, what house have I, or what would I do wid the like? No, I just stop here or there, wavering about among the people, ascording to where I'm making for. There's some of the big houses does be very good, but I wouldn't wish to be too troublesome; I'd sooner let the road cool, nor to be going too often to them. And in weather like this, what delay have I for a bed, only lie out all night at the back of a furry ditch; or the butt of a hay-cock does be very snug. Catch cowl'd that-a-way? Sure, isn't that how the tinkers lives? and whoever heard of them being sick? and moreover, they'll tell you that if ever they sleep under a roof, the strin'th goes from them! Would you b'lieve that, your Honour?"

His Honour could believe most things; and then he asked,

"But in the winter? or wet, cold weather?"

"Well, I do stop with them people beyant; thruppence a night, and a very qu't dacent sort they are. Herself is a big helpless woman; was at sarvice in her young days, and never good for much since; but agreeable in her way of going on, and Himself the same, and makes you snug, always has a good fire there. What sort of a room have I? Why, God help you! there's only the wan room in it! No, but I have a little corner to meself there, and a bilin' kettle to wet the sup of tay, and if it's a thing that they're too 'throng' at night, I just take a stretch outside in the little shed. . . ."

"How do they live? What means have they?"

"Well, Himself is middling aged; it gives him all he's able for, keeping the roof mended and looking for the support of a little pig he has."

"It's a poor way for you to be! Wouldn't you be better off in the Union?"

"The Union!" he paused, then, taking off his hat, "That I may never do God a wrong turn but I'd liefer die on the side

of the road! No," more calmly; "that'll be the last!"

"But how is it you're living like this?"

"Well, I'll tell you! It was off in Manchester I was working when I lost me health; the fluff and smell of the mesheens, the doctor said, that done me up. And what has a poor man, only his strinth, and when that's gone, who wants him? So I was in hospital for a while, and then the doctor said he could do no more for me, for I was in a decline, and for I to go home and drink milk and live in the fresh air; but not long I'd be 'in it!' I suppose he'd hardly believe when he said that word that I'd think it hard to die, though I have to go look for every bit I put into me head. Well, they ped me way back; but I was gone thirty years! and some of me friends were gone to America, and more were in the ould churchyard. But still there's a gay fowl that remembers me yet out of the ould times, and that'll give me bite or sup of whatever's goin', and a seat by the fire, when I turn in to them. And when the cough isn't too bad with me, I'll play at the cross-roads of an evening, for the boys and girls; and it would do your heart good to see the jigs and setts they do have! Out late and airy I do be; out with the first light, to gether a few sprigs for the fire, or carry in the sup of water from the well; or go to the shop. . . . I'm bandying off now to where I've a few ash-quicks; I want one of them. . . . a man I'd wish to bring one to. . . . he lives at that fine place you just passed; oh, a heart as big as a box he has, and never passes without reaching the hand to me. . . . but now I'll not delay you with any more of me ould chat. . . . Och, what's this for at all at all, and more tobacco! Are you keeping e'er a fill for yourself, Sir? Well, I'm made up in earnest now! and I'm thankful to your Honour! But it'll all be before you, and you'll be the better of it, with the Man that's able to bring you from death to Life Eternal! and I pray I'll meet you there, though I'm only a poor wandering man, on the Shaughraun (stray), as you see!"

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE SOCIAL PROBLEM IN THE VILLAGES.

SIR,—Owing to absence on a holiday, I have not seen, before this, Mr. George F. Millins' article in THE INQUIRER of the 6th inst. I am therefore somewhat late in sending my comments on his remarks.

I entirely agree with him that land should be owned communally, and it is the communal ownership introduced under the Small Holdings Act that is to me the most valuable feature of that law. Further, all independent students of the subject agree, I think, that peasant proprietorship has many great evils, and should be opposed. But, on the other hand, if and when we cannot get state ownership, we shall do well, in my judgment, to create

through co-operative effort a modified system of communal ownership, with tenant cultivators, on the lines set out in my last article.

Although my experiences do not confirm what Mr. Millins says about rural labour, I hesitate to state that he is wrong, because I imagine that he is dealing with conditions that prevail in parts of the country with which I am not familiar. I have no doubt, however, that so long as the agricultural labourer is paid less than any other skilled worker in the country, there will be a certain shortage of labour. A legal minimum wage might possibly deal effectively with this difficulty, and would probably result in improving the quality of labour.

As to the relative value of large and small farms, it is clear that the nature of the crops you are cultivating is the principal factor in determining this question. In recent years, I believe I am right in saying, that farms over 300 acres have diminished in number, whilst farms between 50 and 300 acres have for some time been increasing.

Small cultivators are now again increasing slightly, and if supported by co-operation, have, I feel certain, economic advantages in market gardening and similar occupations over the larger occupiers. Even if this were not so, we need not allow ourselves to be enslaved by economic theories. We can encourage the small holder on the ground that his independent life belongs to a type that is of more value to the State than the labourer employed by the large farmer at a sweated wage.—Yours, &c.,

MONTAGUE FORDHAM.

5, Henrietta-street, W.C., August 20.

BOOKS AND REVIEWS.

JESUS IN EGYPT.*

MR. T. R. GLOVER, in his proface, declares his object to be "to see the Founder of the Christian movement and some of his followers as they appeared among their contemporaries." And with almost one accord the readers of "The Conflict of Religions in the Early Roman Empire" have fixed upon the chapter entitled "Jesus of Nazareth" as the most impressive contribution of Mr. Glover to his professed purpose.

In reading some of the attempts to reconstruct the biography of Jesus, I wonder whether their authors have been duly trained in biography. The comparison of what is written with the authorities upon which we must build is the test of truth when we are dealing with modern persons who have lived near our own time. One thing that may be learned from such a training is that the tradition of a life is rarely on all-fours with every verifiable fact. I am speaking now of inquiries which I have followed out about persons who have died within the memory of the living. The effect of such inquiries upon me, however, has been to attach more respect to tradition; not in the sense that

tradition can guarantee the certainty of isolated events, but because tradition points out the way along which inquiry may profitably be pursued.

Now there is a passage in the "True Word" of Celsus (the assailant of Christianity, who was refuted by Origen) which affirms that Jesus worked as a hired labourer in Egypt. Before this statement is rejected, we ought to take note of several circumstances which may cause us to hesitate. Paul lays great stress upon his imitation of Jesus, and the life in the wilderness which Paul lived for a time after his conversion may help us to understand the travels of Jesus. Paul obeyed an inward monition, which he identified with a divine call: "Forthwith I conferred not with flesh and blood, but went into Arabia." Arabia stretched from the north-east of Palestine to the east of the Nile Valley, that is, to Egypt itself. Indeed, that part of Egypt which lies between the Nile and the Red Sea received the name of Arabia. Here the Jews had founded a second temple at Leontopolis, close by the ancient On. And they were so numerous in Egypt as to occupy, in the time of Paul, two whole quarters of the city of Alexandria. Hence the intercourse between Egypt and Syria was very considerable. The merchants, the travellers, the thieves, the inns of the parables, are faithful reflections of the commerce between Egypt and Syria, between the Jews of Egypt and the Jews of Syria and Palestine. Do the parables record the travels of Jesus in these regions? There would be no ground for surprise if they did.

Jesus lived in the midst of thriving commerce and speaks with the accents of one who not only saw its limitations but recognised its grandeur. He could watch the tax-gatherer and the merchant and the large farmer accumulating wealth until they seemed almost to possess the whole world. These pictures—concentrated with unparalleled art in the imagery of the parables—were no impromptu sketches. There were the outcome of a rich experience to which travel contributed its indispensable part. The Son of Man had not where to lay His head. Such is the reflection of the wanderer, not of the stay-at-home. Those mysterious years which preceded the ministry of the Galilean prophet were not spent at Nazareth without interruption. Jesus Himself draws the veil which hides His past. When the kingdoms of the world were presented to Him in the temptation, He saw in a flash those roads and landscapes, those inns and cities which He had traversed. The power which in His wanderings He exercised over those whom He met, His *bonhomie* and tact are curiously reflected in the life of Ignatius Loyola. The career of the Spanish saint shows the reality of the temptation which presented itself to the mind of Jesus. It was not impossible that Jesus should have founded an earthly empire far greater than that of the Company of Jesus, if He had employed the methods of Loyola. But the time for those methods was not yet.

Ignatius wrought upon a world which was in name and largely in deed a Christian world. He set out to conquer the changed order by its own weapons. If the world was falling under the spell of the renaissance, he would employ the weapons of

the renaissance: scholarship and knowledge of human nature. To the Founder of the Christian religion, however, there was a world to be born again. But for this very reason it was impossible to use the means of the dying world, the material forces which had passed from the hands of an Antony to those of an Octavian. And while Jesus recognised the authority of Caesar as symbolised in the image and superscription of Caesar, He also marked off the province of Caesar from the divine province. We must not forget that the transition from the Roman Empire of Augustus to the Christian Empire of Constantine was also a transformation. Hence the kingdom of Jesus was not "of this world"; the world of Rome culminating in the worship of the Emperor's genius.

In the wanderings of Jesus, he came into touch with the Greek mind. Of this part of his experience the Fourth Gospel contains the record. So much at least may be granted, even if the original sayings of Jesus are so much overlaid in the Gospel as to be no longer distinguishable. But if we compare the simplicity and practical character of the Gospel with the contemporary writings of the neo-Platonists, we see at once that Greek thought was not merely borrowed by Jesus but assimilated and transformed into something better. We can compare the fourth Gospel with contemporary Egyptian writings. On the one hand there are extravagancies and absurdities of thought and expression which, passing under the high names of mysticism and gnosticism, betray the ignorant and raving phrasemonger. Such were neither the teachers nor the disciples of Jesus. On the other hand, Egypt has recently broken the silence of Christian origins with sayings not all unworthy to be ranked with those of the Gospels. The apocryphal Gospel according to the Egyptians has been added to by the famous Logia, until it is no mere shadow. A well-known tract of Egyptian origin, the Poemandres, or "Witness," contains traces of the Fourth Gospel, the Gospel according to the Egyptians and the Logia. With the help of the Poemandres we can transport ourselves back into an Egypt which was assimilating the Gospel to itself; we can almost pass behind the barrier and see the ideas of Plato welcomed by Jesus as a vesture of the eternal truth which spoke in his consciousness. It is incredible that a mind so alert and a spirit so genial as that of Jesus should have reached thirty years of life without coming into touch with the living thought of Hellenism.

Mr. Glover says some charming and true things about the friendships of Jesus. The Fourth Gospel is the record of the friendship of Jesus and John. And although the author of the Gospel may have written at one or even two removes from the direct recollections of John, it is unreasonable to discard from the portraiture of Jesus traits so intimate and characteristic as those which impressed themselves on a friend near and faithful. The Fourth Gospel, therefore, may be taken as a revelation, perhaps faint, of the mind of Jesus as it was before he declared himself to his fellow countrymen.

F. G.

* The Conflict of Religions in the Early Roman Empire. By T. R. Glover. London: Methuen & Co., 1909.

THE URGE OF THE WORLD.*

THE doctrine that all human activities not only arise in the course of the struggle for existence, but have merely a survival value, has too long dominated modern thought. It is refreshing, therefore, to find a writer who is convinced that this explanation is insufficient to account for our higher activities, and who maintains that they have intrinsic value apart from any aid they may render in the struggle; above all, when the writer is able to defend his position by forcible arguments, and with a delightful style.

In a very striking and original book, in which the reader is charmed by the subtle suggestion of ideas of far-reaching significance, entitled *The Ascending Effort*, Mr. Geo. Bourne argues that, although it is unquestionably true that most of our ideas arise in response to the environment, and aid the survival of the individual, this is not true of all. Human energy, in men and races under favourable conditions, is not exhausted in these reactions to stimuli. There is an overplus of energy, which finds an outlet in activities engaged in for their own sake, because in them the individual satisfies his yearning for the free and unconstrained expression of his desires, and the development of potentialities not called forth by the struggle for life.

The free play of sensation, thought, and emotion in the individual, the family, and the race gives rise to those subtle preferences which constitute that indefinable something we call taste, and that desire for harmony of feeling and action which is known as conscience. In play, in the crafts, and finally in art, we see forces in action which, moving in comparative freedom, yield only such submission to the environment as is necessary to their own ends of free expression or elevated emotion. This submission to external conditions called technique is of value merely as the means of evoking those ideas which thrill us with delightful emotion, and express our deepest longings. We thus set up a standard of "fitness" quite different from that which aids survival, viz., fitness to our own desires, and to those inherited instincts of the race which constitute our inward life. This standard not only differs from that which rules in the struggle for existence, but is often at variance with it. Instead of submission to the conditions under which we live it counsels revolt against them. It would "remould" things "nearer to the heart's desire." Not what is, but what should be, is its norm! "As a consequence, we have two strongly contrasting sorts of idea, connected with the different kinds of fitness. Those ideas formed under natural selection, in answer to the problems set by environment, are more or less of a necessity. Little choice of ours goes to their formation; we acquire them in the ordinary course of life"; they are "ordinary ideas." The others, on the contrary, are 'choice,' because we select them ourselves. Survival is quite possible without them; and if justification of them is required, it must not be sought for in any external circumstance, but in the 'push of the organic life,' resolute to achieve its own desires. Choice ideas are, as it were, a challenge to

our environment; the first step in the advance, when we abandon that prudent conservatism of animals, whose highest ambition is to live securely amongst things as they are." Choice ideas are "ideas of what we like," and thus there is in them "something with emotional force in it—alive, pushful, quickening to the pulses."

We long for these ideas charged with an emotion which is the enlargement of our being, yet we live for the most part under the sway of ordinary ideas; and even if we are engaged with scientific ideas, these need the vitalising breath of choice ideas to make them effective. In Shelley's words, we want "to feel that which we perceive, and to imagine that which we know . . . we want the generous impulse to act that which we imagine."

To awaken "choice ideas" with a vividness and intensity sufficient to raise us above the burdens or trivialities of life is the function of Art. By the witchery of subtle combinations of colour and form, of chords and sequences of tones, of the sounds, the associations, the meanings and symbolism of words, the artist and the poet create for us beautiful realities which kindle in our souls the "choice ideas" which inspired them, and thus they free us from that "necessity which binds all beings" and lead us into the realm of free and noble creative power. Here we find at once the truly human life, and the well-spring of human progress. "Every choice idea," says our author, "adds to the momentum of progress. An animal or a man with none but ordinary ideas may notice with indifference the din of our streets, the unlovely advertisement hoarding, the infected squalor of the slums, horses overdriven, luxury and drunkenness, neglected children, the daunted faces of the underfed and the insolence of the overfed, the whole far-flung exhibition of poverty and riches in which natural selection permits the European races to survive; but whoever forms a choice idea related to any of these matters thenceforth loses his equanimity in that direction at least, and is in imminent danger of becoming a reformer."

In this "urge of the world" we must recognise the great life-current bearing us onward to fuller and nobler life. What a revolution might be effected could the world only realise the meaning of beauty, "this exactness of sense impressions in which the organism finds delight. And a really prudent people would be greedy of beauty. They would know the advantage of spending their own short lives amidst things and places where the continuing life of their race might feel at home too." Choice ideas must be woven into the tissue of our everyday life, of our science, of our philosophy. So would they permeate our minds and issue in a "choice outlook" which would be the heritage of the race, for this "does not die, cannot be permanently argued down, rises up afresh from persecution . . . for inasmuch as it is in touch with the hereditary ideas of the race, and has limitless years before it." And yet more, the choice outlook implies a faith in a power which, through man's ascending effort, is creating a larger, freer, and more beautiful life.

"With an environment like ours—an environment of unseen processes that break upon us in the realities of shining

cloud, and mountain and valley, and all the enigmatic charm of animal and vegetable life—it is rather hard to believe that man's existence is doomed by an inexorable fate to be sorrowful and ugly. Still less easy is it to believe so, if man's own organism is appreciated, inhabited as it is by a power which, from the remotest ages, has not ceased to put forth in him delicate organs capable of understanding and loving these environing things. To that power we owe our service. Passing hereditarily into ourselves, its tendencies towards a fitness of its own are the sources of our character; and their advance is progress; and art and science working together to promote religious outlooks are the best means at our disposal for helping on the advance." Such is the conclusion of a book which will be a source of inspiration and of delight to all who value choice ideas, and germinal thoughts expressed in language of subtle delicacy and beauty.

MAURICE ADAMS.

THE SPIRIT OF OLD JAPAN.*

ONCE in a while it is good to leave the bustling highway of modern commercial life, and to forget the boast of progress and the gospel of "getting on." Once in a while it is good to remember that beauty and faith still abide in quiet places among simple-hearted people, especially in the East, and for this reason we owe a debt of gratitude to Mr. Hadland Davis, who has sought to interpret for us the vanishing spirit of old Japan in a collection of short stories full of the perfume and poetry of the land of Nippon. Some of these tales are really beautiful, not the less so because the author's reticence is as marked as his feeling for colour and the mystery of life. A word too much here, a phrase too explicit there, and the evanescent charm that is born of laughter and tears and falling cherry-blossom would be ruthlessly destroyed. But Mr. Davis has unveiled the face of love and sorrow with a tender hand that often hesitates, and he treads about the old Buddhist temples as quietly as the gentle-hearted priests he is so fond of describing.

Life in Japan, even now—at least among the villages and rice-fields—is as full of pathos and renunciation as it is in other parts of the world, where the doctrine of Karma is almost unknown; but probably nowhere else is the way of self-sacrifice made so fragrant with flowers. The love of nature moves the Japanese as nothing else save devotion to their ancestors can do, and even when the mother who has lost her child drops white pieces of paper like petals inscribed with prayers into the river, her torn heart is consoled by the thought that the beautiful god Jizo has taken her little one to a lovely garden, shaded by blossoming trees, where children laugh and play for ever. The women themselves have the grace and wistfulness of flowers, and Mr. Davis, like many other writers who are under the spell of the East, is very much in love with them. But his

* *The Ascending Effort*. By George Bourne. Constable & Co. Pp. 228. 4s. 6d. net.

* *The Land of the Yellow Spring, and Other Japanese Stories*. By F. Hadland Davis. London: Herbert & Daniel. 5s. net.

admiration is not superficial, for he realises what some eulogists have not troubled to reveal that the bravest heart may beat under a bright silk kimono, and that a quiet strength of character which is little less than heroic frequently goes with a pretty laugh, and sweet eyes that dance behind a painted fan. The sad thing is that sacrifices nobly made are often carelessly accepted, and it is not only in Japan that hearts break in silence, though undoubtedly the belief that a soul inevitably reaps only what it sows, in one lifetime or another, has much to do with the marvellous resignation which characterises many of the heroines of these Japanese stories.

Quaint—sometimes sinister—fairy-tales and myths are scattered throughout the book, and the veil of dire tragedy is lifted more than once, as in the tale of O-Suki and Izanagi, who meet with death at the foot of Fuji-Yama. The allusions to children are always charming and full of tenderness. Particularly happy is the description of the demure little pupils of Sanzo, the "holy *bozu*," who "learnt their letters because Sanzo had told them of a great man of old who could write letters on the sky and upon running water. How delightful it would be to paint black strokes on the sky, and send honourable love to the Moon Lady, or to write upon the river at the coming of the iris-bloom!" But it is, after all, the vein of sadness which predominates in "The Land of the Yellow Spring." There is nothing morbid in it, but the writer can never forget that life has its tears as well as its smiles, and the thought of the eternal mystery behind all being is never far from his mind.

"Muttered the Wave—

'I cannot understand.'

Answered the Sea—

'Thy part is to pulse and pass—
never to understand.

I also, even I, the great Sea, do not
understand.'"

ESSAYS IN PENTATEUCHAL CRITICISMS.

By H. M. Wiener. Elliot Stock. 3s. 6d.

The theory is now accepted by many scholars that the Pentateuch is a composite work, containing four main documents, of which the earliest must be dated centuries after the time of Moses, and the latest in the time of Ezra. This theory is the result of the labours of a great number of expert students, in several countries and for considerably more than a century. It has been exposed to severe attack and searching criticism from opponents, and all its weak places have been laid bare. If, in face of this prolonged examination, the theory has commended itself to the judgment of many competent persons as being reasonable and self-consistent, then the presumption is strong that it is substantially true. While on small details there is, and will probably long continue to be, difference of opinion, there is general agreement amongst its supporters upon the main lines.

If anyone thinks that he is able to refute the theory, he is perfectly free to do so. The critics would be the last to complain if someone could show them facts that they had failed to see, or flaws in their reasoning

which they had overlooked. But such an opponent should, first, make it clear that he realises how much he has got to overthrow, and, second, should keep the discussion upon the lines of fair argument without resort to personalities. Mr. Wiener, the writer of the essays collected in the volume under notice, fails in both these respects. His attack is directed mainly against the theory as it is presented by Dr. Carpenter (in the well-known edition of the *Hexateuch*, by himself and G. H. Battersby). If Mr. Wiener had fully grasped the meaning of what is set forth in the brilliant summary which Dr. Carpenter there gives, if he had realised the collective strength of the converging arguments in favour of the critical theory, he would not have supposed that he could overthrow it by the smart debating points which he makes. He thinks that he has cut the ground from under the critics by showing (to his own satisfaction, at least) that the present text of the *Pentateuch* is unreliable in regard to its use of the two names of God, and that therefore the famous clue which Astruc discovered is useless. That is a matter of opinion; just as it might be a matter of opinion whether a person, finding himself in a garden, had entered by the gate or climbed over the wall. The fact remains that he got into the garden. The critics followed Astruc's clue, and made their way into a spacious region of varied knowledge, which they have thoroughly explored. Whether Astruc showed them the right way in is now of very little importance. There they are, and there they mean to stay. Mr. Wiener ought to show, if he can, that that spacious region of knowledge does not exist. And so far he has not shown that, or realised that this was what he ought to have shown.

In the second place, he has not kept the discussion on the lines of fair argument. It is not fair to make insinuations against the honesty of the critics he is opposing. If he thinks they were dishonest, he should say so. He speaks of the "suppressed premises of their case" (p. 7). And on the same page he says: "Accordingly, Mr. Carpenter, who has noticed a few occurrences of Elohim in J (characteristically enough he has not noticed them all), makes desperate efforts to invent subtle reasons which would discount the effect of these passages on the minds of his readers." Dr. Carpenter can well defend himself, if he thinks fit to take notice of remarks of that kind. Such insinuations are a slur on the good names of Ewald, Graf, Kuenen, Wellhausen, and the host of their fellow workers including Dr. Carpenter, who were not crafty intriguers plotting the discredit of Moses, but seekers after truth with a sincerity as great as that of Mr. Wiener, and with a knowledge of the subject a good deal greater. If they were all wrong in their conclusions, let him show it who can. But he should not stoop to conquer, especially when his opponents are taller men than he.

MODERN SUBSTITUTES FOR CHRISTIANITY.

By Pearson M'Adam Muir, D.D.
(Minister of Glasgow Cathedral).
Hodder & Stoughton. 6s.

DR. M'ADAM MUIR, being appointed Baird Lecturer for 1909, has chosen an

interesting subject, and dealt with it in a generous and appealing manner. In briefly expounding and analysing various modern substitutes for Christianity, his aim has been to reveal what in them is valuable and good, and then to point out their deficiency to meet all the requirements of human nature, and so to establish Christianity as the only complete and satisfactory religion for mankind. The lecturer begins by admitting "that there is at present a widespread alienation from the Christian Faith," and further admits that this is largely due to the example of Christians themselves, who while professing Christianity, have not lived in accordance with its tenets, and thus have occasioned mockery and revolt. We would point out that this is only very partially the reason, and that an even more important cause lies in the spreading perception that many of the ancient claims made on behalf of Christianity are without adequate foundation in historical evidence or human reason. As Dr. Muir so ably establishes in the later sections of his book, there are forms of Christianity that still appeal to and hold even its most strenuous antagonists, and this surely brings up the question, "What is Christianity?" Nowadays, in dealing with Christianity in any of its aspects, that question ought to receive some explicit answer, otherwise we are never sure just what the author has in mind. This lack seriously detracts from the force of Dr. Muir's argument. We are not sure just what it is he is pleading for, and we are haunted by the suspicion that in revealing the reasonableness and beauty of Christianity in a general way he is expecting us to endorse ideas that also are essential to him, but not at all essential to our view of Christianity. This consideration, however, does not affect a good deal of the excellent criticism he has given us of Ethical Culture movements, Materialistic Pantheism, Positivism and Theism without Christ.

A significant passage in connection with his treatment of the last named runs: "If God be such as Theists glowingly depict Him, if our relationship to Him be such as they esteem it our greatest dignity to know, there is nothing antecedently impossible in the thought that one man has heard His voice more clearly, has surrendered to His will more entirely, than any other in the history of the ages and the races of mankind; nothing antecedently impossible in the thought that to one man His Truth has been conveyed more brightly, more fully than to any other; that in one man the lineaments of the Divine Image may be seen more distinctly than in any other." There is much to the same purpose in Dr. Muir's work, and it points to the initial necessity alluded to, of knowing more exactly what he includes in the Christianity for which he pleads. For a man may admit all this and perhaps be no nearer to Dr. Muir's essentials than he was before.

The last section of the book, on the "Tribute of Criticism to Christ," is good as far as it goes, but more names would have made it stronger. Criticism has been helping to reveal Christ, and is the ally, not the enemy, of Christianity. With this we gladly agree. But what Christ

has criticism been disclosing? The Christ of the creeds, or something greater, simpler, and fairer?

THE reissue of Professor Stanley Jevons' "The State in Relation to Labour," with introduction and notes by F. W. Hirst (Macmillan's Citizen Series, 2s. 6d.) deserves more than passing mention. Professor Marshall is responsible for the opinion that Jevons' work in the lump "will probably be found to have more constructive force than any, save that of Ricardo, that has been done during the last 100 years." The present volume, originally issued in 1882, has long been recognised as a classic, and as one of the great landmarks in the history of political science. Naturally, after the lapse of nearly thirty years, the illustrations in the book are out of date, but the general principles which it was written to enforce are still worthy of acceptance, and, indeed, need enunciation now as much as at the time when they were first published. Events during the period since 1882 have confirmed the soundness of Jevons' views, on factory legislation, for instance, of which there has been a rapid increase. It is well to be reminded once more that we must "rid our minds of the idea that there are any such things in social matters as abstract rights, absolute principles, indefeasible laws, inalterable rules, or anything whatever of an eternal and inflexible nature." "The liberty of the subject" (of which so many of us make a fetish) "is only the means towards an end; it is not itself the end, hence, when it fails to produce the desired end it may be set aside, and other means employed." As Mr. Hirst aptly puts it in his introduction, we learn from Jevons to be willing to make experiments in legislation, as we learn from Mill to be willing to give a hospitable reception to new ideas.

PUBLICATIONS RECEIVED.

MESSRS. HERBERT & DANIEL:—A Modern Outlook: J. A. Hobson. 5s. net.

MESSRS. LONGMANS & Co.:—Twentieth Century Socialism: Edward Kelly. 7s. 6d. net.

MESSRS. SWAN, SONNENSCHNEIN & Co., LTD.:—The Suffrage Movement, from its Evolutionary Aspect: I. E. Taylor. 1s. net.

MESSRS. MACMILLAN & Co.:—Social Insurance: H. R. Seager. 4s. 6d. net. Wage Earning Women: Annie M. MacLean, Ph.D. 5s. net. The State in Relation to Labour: W. Stanley Jevons, LL.D., F.R.S. 2s. 6d.

MR. T. WERNER LAURIE:—The Old Testament Story, told to the Young. Gladys Davidson. 6s. net.

LITERARY NOTES.

A SERIES of articles by Count Tolstoy on village life in Russia at the present time is to appear in the *Westminster Gazette*, beginning on August 29. This reminds us that Mr. Aylmer Maude's "Life of Tolstoy: Later Years," will be published on September 10, Tolstoy's 82nd birthday, by Messrs. Constable. The book includes an account of his repudiation of his property, his manual labour among the peasants, his famine relief work, his excommunication, and his narrow escape from incarceration in Souzdal Monastery.

MESSRS. WILLIAMS AND NORGATE make the welcome announcement that a volume of essays under the title of "The Alchemy of Thought and other Essays," by the Rev. L. P. Jacks, is about to appear. The greater part of the material included in this volume has never yet been published, and among the subjects dealt with are "The World as a Work of Art," "The Insularity of Systems," "The Bitter Cry of the Plain Man," "The Universe as Philosopher," and "The Entangling Alliance of Language and Thought."

* * *

"THE Awakening of India," by Mr. J. Ramsay Macdonald, M.P., will be published in the autumn by Messrs. Hodder & Stoughton.

* * *

THE Cambridge University Press authorities have decided to issue two supplementary volumes to the "Cambridge History of English Literature," containing illustrative passages in prose and verse from the great English writers, together with many reproductions of title-pages, portraits, and facsimiles. The fifth and sixth volumes of the "History," which treat of the drama down to the closing of the theatres under the Puritan rule, will be published on the 1st of next month.

* * *

THE September *Bookman* will be a Mrs. Gaskell Centenary number, and will contain special illustrated articles by Thomas Seccombe and G. S. Sargisson. A new edition of Mrs. Gaskell's novels in the *World's Classics* is announced.

* * *

THE Edinburgh Book of Scottish Poetry" is an anthology, on lines similar to the "Oxford Book of English Verse" and the "Dublin Book of Irish Verse," which is announced for publication shortly by Mr. Fisher Unwin. The editor is Sir George Douglas, and the poems have been taken from the best texts, though, in the case of the ballads, that of Scott's "Border Minstrelsy" has been usually followed.

FOR THE CHILDREN.

A TALE OF THE SEA.

THE poets of nearly all lands have written much about birds and beasts, and even insects; and many of you will be able to recall some of the verses you have learnt about the robin or the cuckoo, the dog or the ant. One of the richest of our literary treasures is Shelley's "Skylark," and Keats' "Ode to the Nightingale" is also a precious legacy. Longfellow's story of "The Birds of Killingworth," has already been given in the *INQUIRER*; so I will merely remind you of the poem and pass on to Coleridge's great masterpiece, "The Ancient Mariner,"* which tells of the good that came to a man's soul when he had learnt reverently to behold and to admire some of the very humblest of God's creatures.

The poem was based upon a curious dream told to Samuel Taylor Coleridge by a friend, in 1797; and so fantastic did this appear that Coleridge, then twenty-five years of age, longed to set it forth in verse.

* See Stead's "Books for Bairns," No. 97.

After talking the matter over with his poet friend, Wordsworth, Coleridge wrote the wonderful poem, the story of which you may now read.

As a wedding guest was on his way to the house of a kinsman, in whose wedding festivities he was asked to take part, he was accosted by a grey-bearded sea-faring man, who laid upon his arm one skinny hand, and began at once to tell a strange and weird story! The wedding guest protested, saying that he really could not stay to listen, as he was the bridegroom's next-of-kin, and the feast was even now set; the joyous party had already met together, and sounds of merriment could be heard. So he ordered the mariner to loose his hold. This was done, but still, as if rooted to the spot, stood the wedding guest. Spell-bound by the old man's glittering eye, like a child of three, he stayed to listen to his dreadful tale, for "he could not choose but hear."

Thus spake the ancient man: There was once a ship which, cheered by those who watched it leave the shore, set forth at sunrise on its voyage. For a time all went well, but at length the storm-blast came and chased the vessel, driving it ever further and further southwards, till icebergs bound it in on every side, and the cold was terrible. Everything was hidden from view by a shroud of mist and snow and not a sound could be heard save the cracking of ice, and the blowing of the blast; and no living thing crossed the path of the ship for many days. At last, however, through the fog, winging its way as to a harbour of refuge, there alighted on the ship a large bird, called an albatross. On seeing once again a living thing, the sailors, in their joy, hailed it as if 'twere indeed "a Christian soul." And the bird, thankful to have found a refuge from the storm, soon made itself at home with the sailors, eating such food as they might spare from their own supplies. Anon it would fly aloft, circling round and round the ship, upon which from time to time it perched, and so tame, indeed, did the bird grow that, whether called "for food or play, it came to the sailors' hollo."

When the mariner had told so much of his story a fearful look came upon his face; it was as if "a fiend" had him in his clutches. Said the wedding guest, "God save thee, ancient mariner, why look'st thou so?" Said the mariner: "With my cross bow I shot the Albatross!"

Imagining that bad luck would now be likely to overtake them, the sailors at first accused their companion of having done "a hellish thing, and it would work them woe!" But when they found that the fog and mist began to clear away, while the sun shone, and a fair breeze blew, they now imagined that the death of the bird had wrought good instead of harm. Wherewith, being fickle and superstitious their curses were changed into praises, and they said, "'Twas right such birds to slay that bring the fog and mist."

But soon sadness and a terrible silence fell upon the ship: not a breath of air was there to stir the sails. Day followed day, night succeeded night, and still no change took place. The very ocean seemed to be stagnant; and, with water all around, none was there which the men might drink.

Terrible, indeed, was the time; and the silence grew more awful than before. So parched was every throat that speech became impossible. And though the sailors could no longer utter their curses to their guilty companion, they found out another way of torturing him for his wicked deed. They tied the dead albatross round his neck.

The horrors which succeeded are too awful to tell. Two hundred men, one after another dropped down, and rose no more; but still the "Ancient Mariner's" life was spared; though his soul was in such agony, that to have died would have seemed better! At last, beyond the shadow of the ship, one day he gazed at the creatures which sported in the water, the water-snakes, which "moved in tracks of shining white," and now and again reared up, so that an "elfish light" seemed to "fall off in hoary flakes!" "Within the shadow of the ship he watched their rich attire: blue, glossy green and velvet black they coiled and swam, and every track was a flash of golden fire." And in spite of his misery the man's soul was stirred to a sense of reverent wonder and awe in the presence of so much beauty: "a spring of love gushed from his heart, and he blessed them unaware!" The self-same moment (when love had again taken up her abode in his heart, love of all living things, however humble), he "could pray; and from his neck so free the albatross fell off and sank into the sea."

Towards the close of the poem are the following verses, well worth learning by heart:—

"Farewell, farewell, but this I tell
To thee, thou Wedding-guest—
He prayeth well who loveth well
Both man and bird and beast.

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all!"

A. A. L.

MEMORIAL NOTICE.

MR. G. F. HACKER, OF PONTYPRIDD.

By the death of Mr. G. F. Hacker, The Arcade and Bronilan, Pontypridd, the Unitarian cause in South Wales has lost a very prominent member. The deceased gentleman came to Pontypridd about 20 years ago, and for some years has filled the office of secretary to the Morgan-street Chapel, following the Rev. J. M. Lloyd Thomas.

He died on the 17th inst. after a very long illness, and was buried at the Glyntaff Cemetery, Pontypridd, on Monday. As evidence of the high esteem in which he was held, the funeral was very largely attended, and there were representatives of all the religious bodies in the town present.

The service was conducted by the Rev. J. Park Davies, B.A., B.D. (Pontypridd), the Rev. Simon Jones (Swansea, formerly of Pontypridd), and the Rev. Melchisedek Evans, M.A. (Aberdare). The mourners comprised the widow, four daughters, William, Charles, and Alfred Hacker (brothers), his sister, Mr. Wilfred Hacker (son), Mr. and Mrs. J. Bowden, and Mr. Percy Bowden.

Amongst those who attended the funeral to show their respect for the deceased gentleman, were: Councillor D. Arnott, Dr. Dawkin, Dr. Davies, Mr. Richards Howells ("Alaw Cynon"), Mr. Lewis N. Williams (Aberdare), Mr. Horsfield, Mr. J. Bowen (Messrs. Bowen Bros.), Mr. Otto Faller, Mr. James Gower, Mr. John Davies, Mr. Rhys Evans, Mr. J. W. Ford, Mr. A. S. Hayling, Inspector Thomas, N.S.P.C.C., Mr. Thomas Harris (Mill-street), Mr. S. Williams (Common-road), Mr. Ivor Davies (Mill-street), Mr. L. N. Williams J.P. (Aberdare), Mr. H. G. Barnes, Mr. Thomas Jenkins, Mr. Edward Lewis (Common-road), Mr. W. H. Fiddian and others.

During the service the following hymns were sung: "O love divine, that stoop'st to share," "To weary hearts, to mourning homes," and "I cannot think of them as dead."

There were some beautiful wreaths, including one from the members of the Morgan-street Church, of which the deceased was a very prominent member, and in whose welfare and prosperity he had always shown an active and earnest interest.

MEETINGS AND SOCIETIES.

PERPETUAL YOUTH.

(A translation of the speech delivered in German by Rev. H. E. Dowson at the Wartburg on Aug. 12.)

LADIES AND GENTLEMEN, as President of the National Congress of Unitarian, Free Christian, and kindred churches of Great Britain and Ireland, I desire to express our heartfelt gratitude to you for your kind and glorious reception of us at this International Congress, and I ask your forgiveness if I have the temerity to speak to you in your own noble tongue. For us poor Englishmen, it is a difficult affair to do so. Your grammar is wonderful. I have learnt its rules, and I have also learnt its exceptions, and it is a mighty task to remember them. The reception given us has been the same everywhere from our first entry into Germany at Cologne; repeated in like kind at Berlin, at Weimar, and here at Eisenach. I can describe it by no less a word than your own as being "colossal." We thank you from the depths of our hearts. As one who, more than half a century ago, was educated at Heidelberg, at school and in the University, I love Germany. The Fatherland is dear to you, and so she is to me. I made many German friends in my youth; yes, and I made "Freundinnen!" The old Heidelberg songs come back to me. I joined in the torchlight processions, and, at their close, sang,—

"Gaudeamus igitur juvenes dum sumus."

Alas! now I am

"In molestam senectutem."

I used to sing,

"Aenchen von Tharau ist die mir gefällt,

Sie ist mein Leben, mein Gut und mein Geld."

I used to sing,

"Es zogen drei Burschen wohl über den Rhein,

Bei Einer Frau Wirthin da kehrten sie ein;

Frau Wirthin, hat sie gut Bier und gut Wein?

Wo hat sie Ihr schönes Töchterlein?"

I am this day young again as I remember my Heidelberg youth, and I am happy to return to Germany and to see everywhere in your mighty empire the signs of your vast development, especially in commerce and industry. I behold with astonishment the advances you have made in my lifetime. Your towns have been new built, and your great cities stand in noble form before my eyes. As a lifelong friend of Germany, I rejoice beyond measure in your good fortunes. I wish you from the bottom of my heart as great progress in the future as in the past. Germany and England are peopled by the same race, the same blood runs in their veins, and it is against nature that they should regard each other as enemies. War between the two is inconceivable. It is impossible. I speak not only for myself, but for the millions in Great Britain. My voice is for peace; not only now but for ever. On this Wartburg where we breathe the air that Luther breathed of old, I greet you especially, as President of our Conference, with heartfelt love and gratitude. You have taught us much in the field of theology. We are greatly in your debt. Your scholars, like Luther, have led the whole world, out of darkness into light; above all in Bible criticism. Liberal thinkers in all nations are under a great obligation to you, and we have just visited your imperial capital of Berlin, the home of Professor Harnack and other celebrated teachers as the Mecca of our pilgrimage in the German halls of theological learning. Germany and England are friends; friends ever, foes never, so help us God!

THE UNITARIAN VAN MISSION.

AN IMPRESSION.

ONE needs to be in direct touch with the Van to see both the need and value of the effort. The local Unitarians, Free Christians, and "unorthodox" generally, are helped and strengthened in their search for larger truth; and the "man in the street," who has drifted so largely from the Christian Churches, has a gospel and goods news presented to him in a way that does not conflict either with his reason or conscience.

There is not in our audiences that apathetic look one finds in the faces of "orthodox" mission circles. The hearer is made aware that the meeting is *his* as much as the speaker's, and that we are out not merely to declaim, but to "reason together" on the great verities of religion. The "man in the crowd" is not irreligious! He wants a gospel that will "work the week," something with a snap of brotherhood in it and which admits that social conditions are not just what they might be if Christians were Christian! There is a joy in Van Mission work that many ministers who theologise to "respectable" congregations hardly ever realise. The delicious freedom from pulpit conventionality, the responsive look in the faces of the *toilers* as you prove the Fatherhood of God to them, is worth all the effort one may make. Hardly ever is there a flippant note; and one finds in a working-class audience that Schmiedel is not unknown or Professor J. E. Carpenter unread.

A proof of the interest aroused has been the requests for literature on the subject of the

address given, and audiences have stood for many an hour listening to a "straight talk" (that was not a sermon in disguise), which dealt clearly with the subject given. There is an innate sense of fairness in the English crowd, and "orthodox" hecklers get little sympathy. There are many followers of Nicodemus in the audience, but the opportunity of a heart-to-heart talk, and a quiet word of prayer, help both inquirer and Missioner. Those churches, who for reasons best known to themselves have rejected the services of the Van, have missed an opportunity to "better themselves!" One church at least blessed the Mission, both in word and coin. Its members have been energised, have felt the old spirit of endeavour, and possess a brighter outlook.

Perhaps at no time in the history of religious thought was there a grander chance for us than now! Nearly, or quite, eighty per cent. of the workers of England are dissociated from the "orthodox" churches of their childhood. The old themes of creed and catechism no longer grip the mind, and our simple gospel of the Divine Fatherhood, with its concomitant of Human Brotherhood, waits a fuller public presentation by ministers who have not ceased to be men!

GEORGE WARD.

THE SOCIAL MOVEMENT.

On the day of Miss Florence Nightingale's funeral Miss Lena Ashwell, at an interesting ceremony, named a van which was built and equipped for the Woman's Imperial Health Association of Great Britain, and which started on Monday last on a mission to the women and girls of England. The aims of the tour were admirably expressed by Dr. R. Murray Leslie at the opening of the proceedings. "The main object of their caravan tour through the towns and villages of rural England was to interest the people, more particularly the women and girls, in the immense importance of personal and domestic hygiene. The best method of arresting the progress of physical degeneration which the Eugenic experts said was now in progress was to point out the hygienic factors that would most conduce to the improvement of the race. They would specially emphasise the importance of such questions as the reduction of infant mortality, the prevention of consumption, and the necessity of girls acquiring before marriage such knowledge as would best fit them to fulfil the duties which would necessarily fall to them as the future mothers of the race. In Ireland, largely due to the efforts of the sister association, presided over by the Countess of Aberdeen, the consumption mortality and the infant mortality had been reduced to such an extent that last year there were 386 fewer victims of tuberculosis than in the year previously, while there had been a distinct gain of fifteen lives in every thousand children born. In New York, as the result of the establishment of Pasteurised milk depôts, the infant mortality had been reduced in ten years from 85 to 55 per thousand births, which meant a saving to that State alone of some four or five thousand children. The Association proposed to carry on its work by means of popular lectures and the distribution of suitable literature."

* * *

"EARLY in September," writes a correspondent in the *Manchester Guardian*, "an opportunity for the discussion of questions relating to unemployment will be afforded to Government representatives and private experts from many countries at an International Congress to be held in Paris. Representatives from at least twenty different countries have accepted invitations to be present. The French, German, Belgian, Dutch,

and Swiss Governments are each sending representatives to explain their respective points of view on the various aspects of the problem of unemployment, and this example has been followed by important associations of employers and workpeople, as well as by scientific and philanthropic bodies all over the world. The greater part of the cost of the Congress will be shared by the French Government, the municipality of Paris, the Prefecture of the Seine Department, the province of Liège in Belgium, the well-known Humanitarian Society of Milan, and the Musée Social (or Bureau of Social Service) of Paris. Reports upon unemployment in their respective countries are being contributed by thirteen States, and the various subjects proposed for discussion include the best form in which to present statistics of unemployment, the regulation of unemployment by means of Labour Exchanges, and insurance as a means of ameliorating the unhappy effects of loss of employment."

* * *

THOSE portions of the report of Dr. Meredith Young, Medical Officer of Health for Cheshire, which deal with the birth rate, bear out the views expressed by some speakers at the recent Medical Congress and commented upon in the columns of this journal. The general death rate for the county as a whole was 12.72 per 1,000 as compared with 14.5 for England and Wales, while the mortality among infants under 1 year was 99.3 per 1,000, as against 109 for the whole of England and Wales. To meet this there was a birth-rate for the year of 22.87 per thousand. In the whole of England and Wales this rate was 25.6 per thousand living, in the rural districts of England and Wales 25.6, in the 76 great towns 25.7, and in the 143 smaller towns 24.8. In Cheshire the birth-rate varied from 22.6 in the six municipal boroughs to 23.4 in the 36 other urban districts, and 22.0 in the 12 rural districts. Speaking generally, the birth-rates were lower in the better-class residential districts than in the poorer-class districts and the working parts of manufacturing towns. The difference implied undoubtedly that the population was being recruited mainly from the working-class section. "Those who draw gloomy presages from the growth of democracy," says Dr. Young, "have to look here for one of the main factors in the situation."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bermondsey: Fort Road.—On Sunday last the services were conducted by Miss Amy Withall, B.A., who preached from the text "Day by day." The congregation, although not so large as usual owing to the holidays, greatly appreciated her thoughtful discourse, and it is hoped that the friends at Bermondsey may have the pleasure of hearing Miss Withall again.

Birmingham: Hurst-street Mission.—The annual meeting of the members of the above window gardening society was held on Friday, the 19th inst., at the Mission, Hurst-street, when the prizes gained in connection with the exhibition recently held, numbering 42, were presented by Mr. W. J. Clarke to the successful competitors. Mr. Clarke expressed the satisfaction it gave him to know that the society was doing so much to beautify some of the poorest and gloomiest districts in the city. As indicating the extent to which it was bringing colour and brightness into the dark

corners where they were needed most, he mentioned that since its formation in 1896 it had distributed 3,420 bulbs, 3,200 packets of seeds, 1,265 plants and seedlings, and supplied a large number of window boxes, either gratuitously or at a nominal cost. In addition to this, 196 prizes had been awarded to those members whose efforts had been productive of specially creditable results. A scheme was under consideration for encouraging the children attending the city elementary schools to engage in window gardening work, and for providing them with the means of doing so effectively. If the desire for the cultivation of flowers, together with ample opportunity for gratifying it, could be implanted in the minds of school children, as part of their education, no words could describe the extent to which it would aid in the development of the worthier type of character, and the measure of beauty, sweetness and charm it would lend to thousands of the humblest homes in the city. Mr. H. Thompson, in an admirable speech, then asked Mr. Clarke to accept from the members of the society, as a slight recognition of their affectionate regard, a chased copper rose bowl, mounted on an ebony stand. In doing so, he referred to the hard and unceasing work done by Mr. Clarke during his quarter of a century's association with the Hurst-street Mission and the general philanthropic work of the city, to his sincerity and tenacity of purpose, and to the breadth of his outlook on life, which had enabled him to grasp and to become identified with almost every aspect of human experience which had to do with the well-being and uplifting of the community. To the sympathetic encouragement and practical help received from him the Hurst-street Window Gardening Society owed much of the success which it had achieved. Mr. Clarke, in acknowledging the gift, asked all who had in any way contributed to it to accept his heartfelt thanks. Time, he said, only seemed to have increased his love of the work he was doing, causing him to feel rather like a cricketer who has just finished one fairly long and altogether delightful innings, and is cheerfully going in for a second, in the firm belief that though it may not perhaps be as long as the first it shall at any rate not be quite unworthy of it. Of all the pleasant things which had occurred during his long association with that Mission, this certainly was not one of the least pleasant, and he could assure them that the beautiful gift they had asked him to accept would always be treasured by him among his earthly possessions. A short concert, followed by a dramatic sketch, brought an exceedingly pleasant gathering to a close.

Brighton: Christ Church.—An unexpectedly heavy expense has to be met within the next month for the entire reconstruction of the roof and pediment of the church, which, with repainting, &c., will cost over £300. Generous contributions from members and friends given within the last fortnight have provided half of the necessary amount, and the congregation is hopeful that other friends will contribute so that they may continue to be free from debt. The treasurer is Mrs. Brown, Eversley, Melville-road, Brighton.

Cullompton: Pound Square Chapel.—Mrs. Martha Middle, who was well known and highly esteemed in Cullompton and the West of England, has passed to her rest, at the age of 81 years. She was the widow of Mr. Henry Middle, who died in April last, aged 83 years. Mr. and Mrs. Middle were married in the chapel in January, 1856; and they were devoted to its well-being, and to that of the Sunday school. Visiting ministers used to be accommodated at Mr. Middle's house, and in former days he conducted the Sunday services when occasion required. Mrs. Middle's funeral took place in the public cemetery on

Tuesday last, and there was a memorial service at the chapel in the evening. The Rev. J. Worthington officiated both at the cemetery and the chapel.

Gee Cross, Hyde Chapel.—The Rev. E. H. Pickering, B.A., late Senior Student of Manchester College, Oxford, has accepted an invitation to become curate to the Rev. H. Enfield Dowson, B.A., at Hyde Chapel, Gee Cross, and will enter on his duties on Sunday, October 9.

Islington: Unity Church.—On Sunday, August 21, Rev. Dr. Tudor Jones made a sympathetic reference in the morning to the death of Miss Florence Nightingale. The minister had previously announced that he would preach on Prof. Harnack's great sermon, delivered at the Berlin Congress, on "The Double Gospel of the New Testament." He showed how both gospels were impersonated in the life of the founder of Christianity, and spread from him with a never-ending influence. They were mourning that day the loss of a true woman, who was a perfect embodiment of this twofold gospel, and all the Churches were uniting to honour her memory.

Swinton.—On Monday, August 22, a most enjoyable social gathering was held in the Unitarian school. The occasion was the meeting of two old scholars, Mrs. Humphreys and Mrs. Wragg, who have been visiting the scenes of their early youth from Canada. A good company of friends assembled to give them a very hearty welcome to the old school, and express kind wishes for a pleasant voyage to their Canadian home.

NOTES AND JOTTINGS.

THE FLORENCE NIGHTINGALE PLEDGE FOR NURSES.

It is interesting, in the light of all that has been said and written about Florence Nightingale during the past week, to recall her pledge for nurses, which runs as follows:—

"I solemnly pledge myself before God and in the presence of this assembly to pass my life in purity and to practise my profession faithfully. I will abstain from whatever is deleterious and mischievous, and will not take or knowingly administer any harmful drug. I will do all in my power to elevate the standard of my profession, and will hold in confidence all personal matters committed to my keeping, and all family affairs coming to my knowledge in the practice of my calling. With loyalty will I endeavour to aid the physician in his work, and devote myself to the welfare of those committed to my care."

Some interesting and characteristic letters written by Florence Nightingale are quoted in the *Christian Commonwealth*. The following extract from a letter, dated August 10, 1868, to Dr. Walker, of the Bengal Army, is an illustration of her remarkable powers of endurance, no less than of the sense of humour which the constant study of Blue Books could not destroy.

"I am so overworked and so constantly ill," she writes. "I feel now how much the enormous pressure of work, and often of disappointing, always of harassing work, for the last 18 months, has told upon me. And when the Parliamentary Session was over, I 'disappeared' and would not give my address. [I told the War Office I was going to Ephesus, because I much preferred fighting with the wild beasts of Ephesus to fighting with the War Office wild beasts.]"

GENERAL BOOTH AND INDIAN ROBBERS.

General Booth, with incurable optimism and energy, continues to plan further activities for the Salvation Army on a big scale. He is now proposing to take charge of the three millions of people in India who live by robbery

in various forms, if the Government will give assistance to the scheme, and settle them on land reservations such as those given to Red Indians in the United States. Sir George Birdwood, well known as an authority on matters relating to India and the Indian people, views the General's scheme with favour, and testifies to the good work which the Army is already achieving in India, where it does not, he says, interfere greatly with the religion of the people.

THE PRESIDENT-ELECT OF THE BRITISH ASSOCIATION.

Dr. Bonney, the distinguished scientist, who is also an honorary canon of Manchester, is the President-elect of the British Association which meets in Sheffield next week. He regards the compliment that has been paid him as an acknowledgment of the necessity in the Church of England of men other than those who devote themselves exclusively to parochial work. Dr. Bonney, in addition to having written many scientific books, has been Whitehall Preacher, Hulsean Lecturer, Boyle Lecturer, Rede Lecturer, President of the Geological Society, Vice-President of the Royal Society, and President of the Alpine Club.

THE CHAINMAKERS AT CRADLEY HEATH.

Miss Mary McArthur, questioned a few days ago by a *Morning Post* representative in regard to the dispute which has arisen between the women chainmakers and their employers, pointed out that there are four qualities of chain made at Cradley. On two of these the wages paid are not very bad, but on the other two qualities, known as "common" and "export," the wages are often terrible. The new rates fixed by the Trades Board are only 3½d. an hour, and out of that the worker must find tools and the fuel for the forge at which she works. Yet these wages are an increase of from 50 per cent. to 150 per cent. on those that have previously been paid.

IN MEMORY OF SENOR FERRER.

A large marble slab, with an inscription, let into the pavement at the foot of the steps of the historic Maison du Roi in Brussels, was unveiled last Monday. The ceremony was held in connection with the International Freethought Congress and the commemoration of the execution of Francisco Ferrer, and representatives of about 60 Belgian Freethought societies were present.

RAILWAY EMPLOYEES AND TOTAL ABSTINENCE.

The Dutch journal, *Het Veilig Spoor*, gives some interesting facts as to the total abstinence movement amongst the railway and tramway employees. The English Society is credited with 43,000 members, that of Sweden with 4,500, of France with 3,200, of Finland with 550, of Switzerland with 550, of Denmark with 500, of Holland with 460, of Norway with 450, and of Austro-Hungary with 125 members. In Holland partially, and in Norway entirely, it is forbidden to have alcohol whilst on duty. In some of the countries the abstainers can obtain non-alcoholic drinks at a cheap rate, and in Finland tea is supplied gratis for the night service, and at half-price in the daytime. It would certainly be to the advantage of the railway service if abstinence were more generally encouraged by those who have its management. There is no doubt that of two men of equal natural ability and education, the one who is "alcohol-free" is the more valuable servant of the company.

A NEW USE FOR BURLINGTON HOUSE.

An Exhibition will be held at Burlington House in October by the Royal Institute of British Architects, which has organised an international conference on the architectural aspect of town-planning. Mr. John Burns will deliver the opening address.

"SALARY-RAISING" EDUCATION.

A practical answer to the problem which is uppermost in the minds of "The Inquirer" readers and British public generally.

Recent articles in the press dealing with the problem of unskilled labour and how it is obviated in Germany by compulsory technical training of the boy has had a fitting answer. This answer has consisted of reported experiences of men, not only of the labouring and mechanic class, but of that great army of middle-class workers who suffer no less through lack of training—experiences showing how easy it is for men to raise themselves to good and valued positions through the aid of that influential institution, the International Correspondence Schools.

Voluntary versus Compulsory.

Some day, perhaps, we may have compulsory secondary education in this country. Meantime, it is well to note the splendid work being done by the I.C.S., as the "schools" are familiarly termed, because their system of training at some obviates all difficulties of distance or fixed hours of attendance.

The authorities of the ordinary technical schools are themselves the first to admit the enormous advantages possessed by the I.C.S. home tuition. For instance, **Professor Boyd-Dawkins, D.Sc.**, of Victoria University, Manchester, recently stated:—

There is no organisation I know of anywhere in the world that brings the worker face to face with the need of technical education in the same way as this Institution does—an organisation which brings to bear the personal influence, I feel that this new method of instruction is of the highest value. I, as a member of the older system of education, welcome you as fellow-workers, doing a great work."

Opportunities for all Men.

Let us emphasise the fact that the teaching so eminently advocated here is available to all men of all ranks, ages, localities, and means. All the embarrassments and restrictions of ordinary class teaching are swept away. A man or boy can qualify equally for higher positions in his present vocation or for some entirely different, more congenial calling. For the I.C.S. courses (with their free equipments), are so thoroughly practical, understandable, and concise, and the pupils so carefully corrected and guided by practical experts through the post, and then finally assisted to actual better positions, that a little ambition in addition to ability to read and write, is all that is necessary for success.

Some Actual Successes.

Among the 120 odd different I.C.S. courses—all distinguished by the same practicableness and economical availability—are Civil Service, Illustrating, Applied Arts, Architecture, Civil Engineering, Analytical Chemistry, Book-keeping and Business Training, Publicity Work, and Foreign Languages; in all of which men have achieved successes as remarkable for their value as for rapidity of their achievement.

I.C.S. tuition or technical training is untrammelled by any sectarian or political surroundings—it is an absolutely independent business concern neither following nor directing any Party or Sect.

£25,000 were spent at London Headquarters during the past twelve months in keeping I.C.S. Text-Books up to date, and over 4,000 I.C.S. students have voluntarily reported promotion or advanced wages in one year. All the resources of the I.C.S. Students' Aid Department are placed at the disposal of students, which means that at the present moment less than 1 in 400 students are unemployed; this distinctly emphasises a well-known Educationist's recent remark that "The Way to Better Things is the I.C.S. Way." Space does not here permit of reports of these successes, but any reader of *THE INQUIRER* interested, in his own behalf or that of his sons or friends or employees, can obtain actual

Reference to these Students

by merely writing and stating the subjects or vocation concerned. They will also receive specific details of the whole possibilities of success in that particular subject as well as a book reporting the world-wide success and influence of the I.C.S. Please mention *THE INQUIRER*, and address the International Correspondence Schools at their Headquarters, Dept. 352/B45, International Buildings, Kingsway, London, W.C.

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An edition of 100,000 copies of the book has been published for free distribution, and all who wish to quickly cure catarrh, adenoids, polypi, or other nose-breathing trouble, as also catarrhal deafness, ringing and roaring noises in the head, tonsil troubles, weak husky voice, weak chest and lungs, and asthmatic and consumptive tendencies should send (or call) for a copy. A penny stamp should be sent to defray postage. The address from which the free copies of the book may be obtained is—The Rhycol Publishers, 149 Rhycol-buildings, 130, Fleet-street, London, E.C.